WESTERN DESTINY

THIRTY-FIVE CENTS

HUMANISM—SOUL SICKNESS OF THE WEST

IVOR BENSON

APARTHEID IN SOUTH AFRICA

ARTHUR EHRHARDT

TWO CONTROVERSIAL IDEAS

RICHARD KELLY HOSKINS

THE YOUNGEST LANGUAGE

S. V. HOLROYD

ARE ALL RACES EQUAL?

WILLIAM A. MASSEY

VOLUME IX NUMBER 2 JULY, 1964

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

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LETTERS

Dear Editor:

Was overjoyed on receiving my mail yesterday to discover your magazine, WESTERN DESTINY. This is what we need to fill the void. I see that you are impressed, as I was, by *Imperium* . . .

JOSEPH A. LAGNEAUX
Lafayette, La.

Dear Editor:

Just received WESTERN DESTINY and am delighted with it . . .

ROBERT B. MILLER
Kerrville, Tex.

Dear Editor:

We would, I assure you, be most grateful for a complimentary subscription, if you extend this courtesy to academic libraries...

JAMES FRASER,
Ass't. Librarian
Arizona State College Library
Flagstaff, Ariz.

Dear Editor:

Your magazine is magnificent, scholarly, of the moment, certainly the best of its kind.

BESSIE CUTTONE
Milwaukee, Wis.

Dear Editor:

We welcome WESTERN DESTINY and wish it a long and prosperous life. The June issue encourages us to look for a fresh and practical approach to the troubles of our time.

MARY DAVISON
West Palm Beach, Fla.

Dear Editor:

Good luck to you gentlemen. We wish this in every detail. America needs more and more people thinking and working as you are doing. I am enclosing my subscription.

R. D. BARRINGER
Canton, O.

Dear Editor:

Thanks so much for the invitation to become a charter subscriber to WESTERN DESTINY. I am so impressed by the June issue and the list of contributing editors that I am enclosing check for two subscriptions...

R. C. JORDAN
Birmingham, Ala.

Dear Editor:

Can I get reprints of Dr. Tansill's article, *Time for Decision?* Let me know at once, and the price. We need his advice badly.

RUTH S. PORTER
St. Petersburg, Fla.

Dear Editor:

WESTERN DESTINY is a very interesting and rewarding piece of literature . . . On page 5 there is an article entitled, *Moving the Immovable Object.* I think this is immense, great . . . is it available in pamphlet form?

C. H. BIRNEY
Seattle, Wash.

Sorry, WESTERN DESTINY *has no reprinted articles available as yet. However, subscribers may make their own reprints of articles which appear if they remember to properly credit* WESTERN DESTINY *and to send us five copies of each reprint.—Ed.*

Dear Editor:

Please remove my name from your mailing list. If our destiny depends on such hate-mongering, we are surely doomed.

W. WHEATON
Claremont, Cal.

You are so right, Mr. Wheaton. We surely are doomed so long as flabby-brained fools who are afraid of life remain the only spokesmen for our survival. Unless the facts of our situation can be faced we are not worthy of what has been bequeathed to us. Turn on the idiot box again and go back to sleep.—Ed.

Dear Editor:

As a Johnny-come-lately awakened American citizen of only a year and a half I have tried to make up for my neglect by over-subscribing to many excellent Conservative news outlets.

It hits me just right then, as an average too-busy businessman, when you come up with a monthly item having mainly short items on which I need dwell only briefly to absorb many needed basic facts not available elsewhere. *Congratulations!*

WILLIAM JOLLY
Rio Grande, N.J.

EDITORIALS

OFF AND RUNNING

We are extremely pleased to report to the world—to those who are watching our progress with varying degrees of hope—that the acceptance of WESTERN DESTINY is excellent! Exceptional, in fact. The June issue was mailed free to many potential subscribers and the proportionate return indicates that there are a very large number of Americans who have been yearning for a new and a positive approach to the great questions of the day.

Further, judging from the reaction of a large and hitherto-unharvested crop of Destiny-thinkers who have been seeking the opportunity to express themselves, the quality of every issue of WESTERN DESTINY will improve as the magazine progressively fulfills its mission of providing a forum for constructive-minded and forward-looking Westerners.

It is a primary aim of WESTERN DESTINY to expose the largest possible number of youth to its point of view and, for that matter, all Americans in general.

How about that small college on the outskirts of town? Why don't you make it your responsibility to see to it that WESTERN DESTINY *is sent to its library monthly? Just send us the name and address of its library and a check for three dollars (special college rate) and we'll do the rest. Then there is your city library, too. And by all means, don't forget the newsstand down in the next block. It should carry* WESTERN DESTINY *along with its assortment of publications. Not everybody who buys magazines is allergic to a new thought!*

But if you can't take the time for the missionary work, send us a check for as many gift subscriptions as you desire to be sent to college libraries. Our list is inexhaustible.

THE MAGNIFICENT ALABAMIAN

The encouraging victories that Alabama's fighting Governor, George Wallace, has won in the North demonstrate some very interesting and significant things, not all of which have been developed by press comment.

First and foremost is the impact that the Alabama raider has made on political analysts of both parties, particularly the Republican. As everyone knows, the GOP has an uphill struggle to make if it is to put up a meaningful battle against Lyndon Johnson, this November. The basic Republican problem is how to attract a sizeable number of Democrat votes which, when added to the votes they would normally get for almost any Republican, would give them more total votes than the Democrat. The sum of this calculation is Victory—and it is the only calculation that can be used.

Wallace has proven that he can get anywhere from 25% to 43% of the total number of Democrat votes in Northern states, even when running against stand-ins for Lyndon Johnson. He would not, of course, get many in such enlightened areas as New York City, or Washington, D. C., but he would receive a virtually unanimous mandate from the Southern states; surely, therefore, he would average at least as high as he has in the three states he has tested. George Wallace has pulled off one of the most amazing political feats in American history and has upset the political balance in America whether the alien-controlled professional party operators choose to realize it or not.

It should be obvious to anyone that if the pro-Wallace vote can be added to the Republican vote in November, the victory for the Republican candidate will be overwhelming. For this reason the Republicans cannot afford to nominate any other than their most conservative candidate without commiting election-eve suicide—something they have done before, more than once.

But it has become clear enough also that the orthodox message of Conservatism may not be enough to attract all the votes available. Wallace's heaviest support came from the so-called "working class." Until now, Conservatives have tended to direct their appeal to others, leaving this vast storehouse of votes for the left-wing labor bosses. Wallace, however, confronted the bosses directly and, on the issue of integration, won, in spite of the strongest possible opposition from the national unions, which fought him bitterly. It is among the poorer sectors of the White population where lies victory for the Right; they are the ones which suffer most from the policies of the Left and those political leaders who are wise enough to see this must develop a program which will appeal to them, even though it be heresy to some philosophers who approach political matters from the rigid standpoint of certain schools of economic theorizing.

OTHER SIGNIFICANCE

Another very significant factor in the Wallace invasion is his impact upon the thinking of all people. As the Leftist Washington *Post* bleated only a few weeks ago, "Wallace has blunted the moderates' chief argument—that desegregation is inevitable." For once, the *Post* is right.

In the light of Wallace's tremendous triumph, the typical utterances of the Left begin to sound not frightening anymore, but only nauseating. Meeting on May 19, the American Baptist Convention was told that Christians should no longer even listen to both sides of the racial controversy! The only question left, they were advised, is how to mongrelize the races as quickly as possible.

We have now reached the full circle of the typical liberal operation. They begin by howling for freedom of speech, the right to dissent, academic freedom and the like, and they end by closing their insignificant minds to any ideas whatsoever save those peculiar obsessions which torture them. There have been many definitions offered of liberalism and liberals, but there is only one way to understand the phenomenon: the

liberal position on any given issue is always the one which aids in the destruction of the Nation and the triumph of communism.

Wallace has also shown that even after some thirty years of the most intense propaganda, designed to prepare the American people for the willing acceptance of the total destruction of their spiritual, biological and material heritage, they still possess a reservoir of spirituality which cannot be corrupted even by the most extreme efforts of regiments of black-robed apostles of culture distortion. The greatest enemy Wallace had to face, and that which cost him the most votes, were these missionaries of race-mixing. Had it not been for the activity of the organized churches, he would have received substantially more votes than he did.

It is high time that responsible Americans face up to the challenge of this communistic Christianity, for it is without doubt the main obstacle standing in the way of a wide understanding among Whites of the challenge facing them.

A MISUNDERSTOOD GOD

For one thing, we must bear in mind that until only a few years ago Christian spokesmen were preaching, justifying and approving of human slavery! Slavery existed and proliferated under Christianity for eighteen hundred years; now, all of a sudden, we are told even segregation is immoral. Of course, the priests and preachers a few years ago were subsidized by slave-traders and slave-holders; now it is different. The moral would seem to be that anything is immoral which is unprofitable. Anyway, whatever the explanation, we would like to know *when* the god of these "Christians" changed his mind about slavery and human inequality; it is at least a date which should be noted in the history books, for we have been told that gods do not change their mind often.

In all seriousness, the results of the vote after the so-called Christian spokesmen got done should make all reputable Christian leaders stop and consider long and seriously where they are heading. If they continue to retreat from the mainstream of American development, then they will wind up losing out entirely. Americans are not in a mood to continue to bear the uncomfortable burden of a "religion" which contradicts that which they feel is certainly right, good and moral. If only for their best long-term interest, Christian leaders had better come back to the people which have borne them for two thousand years and the Western Culture which at one time was identified with the name of Christ.

Another point we would like to mention concerning Wallace is that in Maryland more White folks voted for him than against him, and he *lost*! This is a pattern that is becoming increasingly familiar to White voters. We began a hundred or so years ago, by extending the vote to aliens of all sorts and we shall end by being "legally" voted out of our own country. That Wallace received a majority of the votes that were cast by the inheritors of those who created and built this Nation, yet he failed to win, is a fact not likely to be lost on everyone, and let us hope that it will contribute to the growing realization that we are an actual *minority* in our own country, if one defines this term as meaning a group which does not wield the majority of power.

The final point we would like to make speaks for itself to all who understand the Spirit of the Age. Governor Wallace has renewed our faith in ultimate victory. He has proven that personal leadership can—and we know that it will—reverse the temporary trend of Culture Distortion and social disintegration and bring on a triumph so magnificent that the ages will remember it. Personal leadership has always been and still remains the determining force of History! Governor Wallace has shown that he has the *will* to lead, and millions of voters have shown that they are ready to follow. They know that the right man has always appeared when he is needed.

We look with anticipation to see what his next moves will be.

LOVE YOUR BROTHER

Some of the articles in this issue may appear to readers to criticize the British—and the Americans—in their dealings with Germany during and after the War. But empty criticism is not the purpose of WESTERN DESTINY at all.

The most stupendous fact of our Age is that the peoples of the West have virtually committed suicide by killing each other off, to the profit of the outer enemies. It is the purpose of WESTERN DESTINY *to preach tolerance and understanding between all of the nations of the West, for never again can our people be allowed to war among themselves. The Spirit of the Age demands friendship among the peoples of the West.*

As more and more of the truth about the past years comes into view, so will more and more Americans and Britons seek the underlying cause for this destructive hatred which has been fomented between us and our Continental brothers. Then will our hatred serve a constructive purpose, as the real instigators of our plight are brought to justice.

POPULATION EXPLOSION & IMMIGRATION

On April 18, 1963, the National Academy of Sciences, the leading private organization of scientists in the U.S.A., proposed that this country take the lead in a world-wide effort to curb the current rate of population growth. It said, "Other than the search for lasting peace, no problem is more urgent." The Academy said that at current rates the world's population would double to about 6 billion in 35 years and pass 25 billions by the year 2070. It pointed out that such growth, which is out of proportion to present and prospective rates of increase in economic development, imposes an almost impossible burden on efforts to improve human welfare.

The Population Reference Bureau said on March 18, 1963, that at the present rate of growth the population of Central America would double in the next 20 years. The National Geographic Society says that the 140 million people of Latin America will double in numbers in 37 years. The U. S. Census Bureau forecasts a population for the U.S.A. in 1964 of 196,217,000; 214,222,000 by 1970, and 372,000,000 by the year 2000, only 37 years away.

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TWO CONTROVERSIAL IDEAS

A Glance At Yockey

By RICHARD KELLY HOSKINS

Imperium, by Francis Parker Yockey, is a book of one thousand ideas. It is impossible to condense a work of this kind and retain the spirit, since all the ideas are part of the whole. We can, perhaps, explore superficially two of his ideas which may help us in our struggle for the survival of Western Civilization.

STRATIFICATION

As in past civilizations, ours is stratified. The highest level consists of very few—the Culture Creators. They contribute original thought to every field of our Civilization. Indispensible to modern technics, part of this stratum at times gives birth to ideas which revolutionize entire fields. Others write, compose, and create so as to advance the spiritual outlook of the culture.

Occasionally, one of these rare gems of Culture may be found with a flair for speech and practical politics, in which case an entire Civilization may glide forward a giant step in its destiny.

The rarest of all, this sort comes seldom, but giant step or small—all Civilization depends on this thin stratum of Culture Creators for all progress.

Next is the Culture Bearing Stratum which is more numerous, but still thin. These people, in varying degrees, assume responsibility for collecting, preserving, and passing to future generations our Civilization's soul. It is from this group that fortunate cultures have recruited their best leaders, generals and diplomats.

Beneath this lie the rest of the people. They are precisely that—the rest. The majority of all job, social, and wealth classifications fall here. Their function is executing countless details which keep a civilization in motion, and their main interests, as in all civilizations, are food, recreation, and reproduction. However, these masses are the reservoir from which the Culture Bearing Stratum is recruited.

To understand politics it is essential to understand what to expect from the masses. They are at various times generous, selfish, brave, cowardly, wise, and stupid. Their gullibility never ceases to amaze, their memory lasts from twenty to sixty days, and their inertia is almost unbelievable. No thinking person expects any sort of creative movement to originate with or to be executed by this unwieldy herd. Positive political and cultural movements must originate in the mind of a Culture Creator. The idea must then be accepted and acted upon by a handful of Culture Bearers. Then the more progressive of the masses can be persuaded by good example and leadership to act. The cart does not come before the horse.

The lowest stratum is occupied by the "schemers and profiteers" and the mob, or *Canialle.* The mob destroys. This is born in its members. They instinctively hate the grandeur and power of the established order. This makes them easy prey and a willing agent of the Aliens who for different reasons want to destroy the Civilization. Their jovial manner and pleasant smile can deceive. They were the French Terror, the Reconstruction, the food profiteers in starving Ireland. Today, as always, they dream of pulling down their betters and administering "justice" to them. They never realize that their fate is tied with that of the West, and that the Outer Enemy makes short work of their allies in every Western nation and colony they conquer.

Outside the Civilization lie the Aliens. This is a subject for the future.

THE RISE OF AUTHORITY

Perhaps Yockey's most controversial and misunderstood concept is the imminence of the Rise of Authority.

The *power behind the throne* is a concept familiar to most. Sometimes it has been an advisor, a wife, or a mistress. In other years it has been the Church or the Dollar. For all practical purposes, the visible government in these cases was merely a front, with the invisible government making the important decisions. If the *power behind the throne* were good, and the cultural needs of the people were met—things went well. Unfortunately, special interest seldom cares for anything except its own special interest.

For a long time the Dollar has been a large part of this invisible government. Wealthy groups have sent their minions to the capitol, or have gone themselves to make certain that in the annual log-rolling, a specified number of logs are rolled their way. To this type, a question isn't right or wrong —it is either profitable or unprofitable.

Before the Revolutionary War prominent men wanted to stop the slave trade but the Crown continued it because of its percentage of the profits. After the war the heirs to the trade —ship slavers—opposed the stopping. When the trade was

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HUMANISM—SOUL SICKNESS OF THE WEST

Let Us Rid Ourselves Of This Pestilence

By IVOR BENSON

It is one of the functions of weakness to be cunning. This explains the cleverness of the Academic Humanists in taking shelter always behind noble concepts. They call themselves Liberals and their creed Liberalism, well knowing that the word "liberal" is richly endowed with prestige subscribed by the finest minds and spirits down the ages.

The word "liberal" once meant something that was precious to all of us.

When Edmund Burke spoke of Britain's "liberal traditions" he spoke of something we all admire and respect. All the disciplines of Bench and Bar, all the elaborate procedures for ensuring fair trial—these are some of the things that belong to Britain's "liberal tradition."

The Parliamentary system with its built-in opposition—Her Majesty's Opposition—and the vast structure of concepts that make the House of Commons work, or once did—these things, too, are part of what Burke understood by "liberal."

EMPTIED OF CONTENT

The liberal arts, the liberal professions; wherever the word was once used, it represented something precious to our Western Culture.

Now, the word "liberal" has been emptied of its original content of meaning. Worse still, it has become a euphemism for a kind of intellectual and spiritual sickness, a soul-sickness.

A fine old English word, through being "ill sorted", as Shakespeare said of another word, has now become totally disvalued.

Before it can be safely used in any discussion, it needs to be given a new definition.

"ACADEMIC HUMANISM"

To avoid confusion it would be better to use a new term altogether.

"Humanism" is as good as any, "Academic Humanism", if you like. Not to be confused with the still respectable "humanitarianism."

With "Academic Humanism", the emphasis should be always on the "ism"; it is, in its very essence, an "ism"; an intellectual cult, and a seedy one at that.

It should be the task of what remains of wholesome scholarship to get to the bottom of this cult which seeks immunity from attack by sheltering behind those things that it is sacrilegious to attack. The false cleaves to the true in a desperate effort to survive. It is our task to separate them.

WISDOM OF INSTINCT

Ordinary people are usually not easily deceived. That is because ordinary people do not place too much reliance on thinking. They look at something and are ready very soon to say whether they like it or not. They don't like liberalism and they won't be bothered trying to explain why. They don't like it. Fullstop. There is deep wisdom in the evaluation. It is the wisdom of instinct as opposed to the wisdom of intellect.

They take one look at a typical liberal, they listen to what he has to say and they feel deep down that he is somehow "off center". The response is aesthetic.

In much the same way a man will throw down a coin and declare at once that it is a dud. He cannot analyze his impression but he is all the more certain, for all that, that it is a piece of bad money. It has not got the right "ring". A man with less sensitive reactions, one with built-in intellectual misgivings, must first of all send that coin to an assayer, or to the mint, before he can be sure whether it is good or bad.

OCCUPATIONAL DISEASE

Academic Humanism must therefore be seen as a soul-sickness of the educated; it is a sort of tuberculosis of the highly developed intellect and pre-eminently an occupational disease of professors, school teachers, ministers of religion and journalists, to mention only a few of those who tend to live in a world of ideas divorced from reality.

It is Reason run riot—with baleful consequences. Education today, more than ever before, is education in reason. The educated, more than ever before, are proud to be called "men of reason". Hence the sickness of the educated is essentially an imbalance in which reason plays a significant role.

Reason has run riot, severing vital links with the sources of what mankind all down the ages has known as the source of its faith—something ultimately undefinable, beyond the reach of reason. The source itself is beyond reason, but we can know something about the psychology and the physiology of the vital linkage.

Men who have gone wrong through Reason, can and must find their way back through Reason. Reason cannot know all, but it can be sound as far as it goes. That is our task in the West: To retrace the path which our Academic Humanists have taken, and to find out where they went wrong—as wrong as they undoubtedly did go.

UNHEAVENLY TWINS

At root it is a religious matter. Academic Humanism and Dialectical Materialism, the unheavenly twins, if they do not deserve to be called religious, must at least be recognized for what they are: The substitutes for religion.

Humanism is being made to fill the gap left by the destruction of religious faith. Men cut off from "the Kingdom of Heaven within" need for their own motivation "a kingdom of heaven on earth". Thus a political "kingdom of heaven" replaces the religious one; instead of an inner satisfaction, a distant mirage that keeps the man alive and gives him at least an illusion of purpose and of direction.

All this we can know through Reason, and much more.

Academic Humanism, endemic for centuries, is today pandemic. Man is constitutionally susceptible to it, for it springs from the deep-seated antithesis of Knowledge and Instinct, of Conscious and Unconscious, of Thought and Feeling. The greatest intellects have wrestled with this basic antithesis, this necessary antithesis whose most precious fruits are to be found not in victory of one side or the other, but in a synthesis of the two.

Academic Humanism represents a disturbance of this vital process in favour of the Conscious and Rational, and antagonism to the Instinctual and the Unconscious; hence it is an imbalance; it is a soul-sickness.

DILEMMA OF MODERN "INTELLECTUALS"

The dilemma of the modern "intellectual" cut off from the ancient sources of his faith, that is to say, his Will to Live, his Sense of Purpose, his built-in sense of direction—this dilemma is exhibited in the brilliant prose-poetry of Nietzsche's fable of the madman who lit a lantern in the bright morning hours, ran to the market place and cried incessantly: *"I seek God. I seek God."*

As many of those who do not believe in God stood around just then, he provoked much laughter.

"Has he gone into hiding?" they asked. *"Has he lost his way? Or has he emigrated?"*

"Whither is God?" then cried the madman again. *"I shall tell you. We have killed him—you and I".*

"How shall we", he asked, *"the murderers of all murderers, comfort ourselves? What was holiest and most powerful of all that the world has yet owned has bled to death under our knives. Who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent?"*

In the magical utterance of Nietzsche's fable of the madman we find, in the very act, the synthesis of the Known and the Unknown, of Reason and Instinct. In the language of poetry the two sides of the vital antithesis are brought together in a harmony that stirs both heart and mind—the whole man, that is.

The whole of the "educated man's" dilemma is contained in that fable. He has "killed God"; he has cut himself off from the deep sources of his ancient faith and love of life.

Once again the anguished cry goes up: "What shall I do to be saved?"

EVER-RECURRING THEME

Academic Humanism springs from this new, intensified anguish. None of its leading spokesmen have attempted to deny it.

Anguish is an ever-recurring theme in the writings of Jean-Paul Sartre and those of Albert Camus. Bertrand Russell declares: "We must build on the foundations of absolute despair!"

South Africa's Michael Scott in his autobiography, a truly sorrowful document, confesses that he has been persecuted all his life by an awful feeling of the futility of existence.

One and all, they inhabit T. S. Eliot's "Wasteland" world which ends "Not with a bang but a whimper", united by an almost maudlin fellow-feeling as they make mutual moan, sorry for everybody, especially for themselves; their emblem the bleeding heart.

The cry in Nietzsches fable "How shall we comfort ourselves?", is that of all those who find themselves cut off from mankind's immemorial sources of hope and inspiration, cut off from truths written into the very protoplasm of the human heart and brain in the cryptic language of Instinct.

Instinct answers the question: "Whither?" It answers that question by investing with a special feeling-value the prescribed direction, touching always with a sweet magic the ways of truth.

Intellect's proper task is to answer the question: "How?" Intellect is answerable for ways and means.

With no more answers coming through the ancient channels, an unhappy Intellect must try to answer for both.

The "murder" of which Nietzsche speaks is not the sin of Reason; it is the hubris of Reason; it is reason run riot; it is Reason become tyrannical.

HOW DID IT ALL HAPPEN?

How did it all happen? That is a long story unintelligible except to those who have lived part of the story. Only in the hieroglyphs of history will it be fully unfolded. Only by hints can we speak of it at all—or in poetry.

Science, which is Reason become most mighty, found its progress frequently halted by doctrines, myths and allegories that had become woven into the fabric of religious teaching.

Thus, Copernicus, before he could prove his new theory of the solar system, had first of all to dispose of the myth of a world that formed the centre of the universe and of a sun that revolved around the earth.

Even when it was no longer necessary to dispose of myths, even when these ceased to be obstacles, the scientific spirit, having got the bit fairly in its teeth and exulting in its newfound strength, went on making havoc of beliefs which, for

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APARTHEID IN SOUTH AFRICA

Pilot Solution for the World

By ARTHUR EHRHARDT

(*This article originally appeared as a report in the noted German magazine,* Nation Europa, *edited by Arthur Ehrhardt, and has been translated for our readers by Mr. John Philip Wardle.*)

Few would choose to see the identity of their own peoples lost in a confused, cosmopolitan society. Apartheid in South Africa is a positive step towards the preservation of distinct cultures, without implying, as so many wrongly suppose, any ascendancy by one people over the other. Its ultimate aim is self-government, independence and freedom for both European and African, both in their now distinct lands. Yet this policy is being obstructed by the uninformed on the one hand, who misunderstand its ultimate aims, and the industrialists on the other, who wish to keep their supply of cheap African labor, and consequently oppose Government attempts to give the African his own land and to make him economically independent and free from foreign industrial exploitation. It may therefore be of interest to readers of WESTERN DESTINY to find that their kinsfolk in South Africa are not the tyrannical colonists they are usually portrayed as being, but that there are amongst them genuine idealists, endeavouring to tackle a problem which will face all of us tomorrow.

WHAT IS MEANT BY "APARTHEID"?

The word "apartheid" is used to mark the overall policy of South Africa towards the sundry racial groups in the Union. Translated, the word means a state of separation or "apartness".

The leading principle is that the culturally less advanced non-Whites above all, the Bantus, should be brought up by the Whites to responsibility and self-government, all within their own communities and in their own lands. It is planned to afford the Africans full rights in their own environment, just as soon as they become versed in their use. They must learn to take on the obligations and responsibilities which are tied up with the rights of self-rule. The industry of the Bantus should be fitted to their social life and character. Steps will be taken to ensure that the African, once he is developed, shall not forsake his own folkhood in order to infiltrate into European society and into its governmental institutions. Apartheid aims to give the native peoples their own means of development by offering them the opportunity to serve their own kindred. In this way it bids fair for the future of European and African each in separate territories.

WHAT RIGHTS HAVE THE BANTUS IN SOUTH AFRICA?

Assertions that the Bantus in South Africa have no political rights and that their traditional form of government no longer exists, are untrue. The successive administrations have always striven to uphold the traditional customs of the Bantus, save where they have violated modern Christian tenets. Even today, hereditary headmanship plays a great part in the daily life of the tribes. Law cases, in as far as they deal with land rights and handed-down rights of the Bantus, are still conducted by headmen and elders.

In town areas institutions have been set up which enable the Bantus to settle their own affairs. The members of these offices are chosen from the town-dwellers within the "black" ward, while the local powers name additional members.

In the rural Bantu districts a new form of tribal foremanship has been shaped by the drafting of the Bantu Authorities' Law, whereby power-scope and responsibility have been greatly widened. Already there are over twenty Tribal Authorities. Any given Authority is composed of a headman and one elder who is deemed the most capable to stand for the welfare of his tribe.

WHICH TERRITORIES ARE NAMED BANTU-LANDS OR RESERVATIONS?

Bantu-lands are those areas which were mainly populated by Bantus when the Whites settled in the interior of South Africa.

The regions so far secured as reservations for the Bantus take up an area of roughly 15,000,000 acres or 56,000 square miles.

The Bantu population of South Africa is 8,981,000, of which forty-two per cent live in Bantu-lands—regions set aside for the natives—while thirty-seven per cent live in White land-areas, and twenty-one per cent in the town areas.

WHAT IS THE ATTITUDE OF THE EUROPEANS TO THE NATIVE POPULATION?

Fellow-feeling is perhaps the best word to denote the attitude of the enlightened European in South Africa toward the less advanced African population. There are, of course, exceptions; but in the main the White considers himself bound by duty to act as tutor to the non-White, and to share with him the European technological and scientific knowledge. Where culture is concerned, however, he strives to help the African to unfold his own culture and so become intellectually independent of European guidance.

WHAT IS THE OUTLOOK FOR THE FUTURE?

To put into working the leading principles of apartheid, South Africa is doing what it can to help the African people in every sphere. Free schooling in seminaries, technical col-

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THE YOUNGEST LANGUAGE

Our Brothers In Africa

By S. V. HOLROYD

Afrikaans has been called the most modern of modern languages and strangely enough, whilst originating in Europe, is not spoken there. Van Riebeeck and his companions settled at the Cape in 1652 and they spoke Dutch. It appears that some 100 years of "isolation" from their motherland affected their language because by about 1750 "Cape Dutch" differed greatly from "European Dutch".

One of the best things about Afrikaans (officially made one of the two accepted languages of the now Republic of South Africa, in the twenties) is that it is "synthetic" and can produce its own word store from its own self. Thus, for example, "cocktail" becomes "skemerkelk" (twilight flagon) and "underground train" is "moltrein"—mole train.

As is typical of Germanic languages in general (although to appreciate this we must weed out the great scattering of Greek and Latin words introduced therein now) Afrikaans is earthy, vital and pithy. And it is often said that to appreciate the language of a folk and that folk's innermost yearning for love of homeland, its strivings and aspirations, one must turn to folk poets. (How tragic it is that today in England we have none—indeed, almost throughout the Western world folk poetry is not now written nor hardly read.)

Those of us with some understanding of German or Anglo-Saxon, in some degree or connection, will appreciate the better Afrikaans and observe the Germanic connections Afrikaans has. Various Germanic dialects such as Westphalian Platt or Hamburg Platt Deutsch, to give examples, or Low Duth or Friesian, indicate the old Germanic origins of Afrikaans. Let's take a sample of Afrikaans poetry by E. N. Marais called "Winternag" or "Winter's Night" written about 60 years ago.

The title of this poem clearly shows that the old Germanic-mother source holds Afrikaans to its bosom. "Winter" is so common throughout the northern Folks' language as to merit no mention as to its origins. "Night" as such is, again, common—for example: Anglo-Saxon "niht" or "night" depending on dialect, not forgetting that the A.S. "g" is often silent or "y"-sounding, anyway. Then the German "nacht", Swedish "natt", Danish "nat", Icelandic "nott", and Dutch "nacht".

Even the opening lines of the poem indicate to one not familiar with Afrikaans that "the wind is cold" even though "skraal" might be not understood. Of course there are traps for the unwary—take "Heer" for example. One might assume that "Heer is something "mighty" like the old Anglo-Saxon "heer" which means "army" or even the German "Heer" which is army. But strangely enough, "Heer" and "Herr" and "myneer" have much in common. As regards the word "Koud" (cold) one need only go to North England to hear as a matter of course the word "cowd" or "coud" used for "cold".

"O Koud is the windjie an skraal.	"O Cold is the slight wind and sere,
En blink in die dof-lig en kaal,	And gleaming in dim light and bare,
so wyd as die Heer so genade,	as vast as the mercy of God,
le die velde in sterlig en skade.	lie the plains in starlight and shade,
En hoog in die rande,	And high on the ridges,
versprei in die brande,	among the burnt patches,
is die grassaad aan roere	the seed grass is stirring
soos winkende hande.	like beckoning fingers.
O treurig die wysie op die ooswind se maat,	"O tune grief laden on the eastwind's pulse,
soos die lied van'n meisie	like the song of a maiden
in haar liefde verlaat.	whose lover proves false.
In elk' grashalm se vou	In each grass blade's fold
blink'n druppel van dou,	a dew drop gleams bold,
en vinnig verbleek dit	but quickly it bleaches
tot ryp in die kou!"	to frost in the cold!"

Afrikaans today is a language which merits serious study in the academic world. Its involved inflections and syntax have gone; it was for long a language spurned as un-writeable! The Oxford University Press publish *Afrikaans Poems with English Translations* and the above poem by Marais is taken from the monthly *Report from South Africa* issued by the South African Information Office.

ARE ALL RACES EQUAL?

We Need A True Science of Man

By WILLIAM MASSEY

The relative capabilities of the various races is a subject of the utmost importance today. The domestic and foreign policies of the United States are based on the assumption that all races are equal. If this assumption is not correct, it is likely that many of our actions will not have the intended result. In domestic policy the primary concern is the equality of the Negro, but the current concern with this one group should not obscure the larger question involving all races. This larger question has a bearing on the practical and ethical problems which America and other countries face now and in the future.

There will be immediate protests that the social sciences have shown that all races are equal. This simply is not so. Work in these areas appears to have shown that there is an overlap in the abilities of the members of different races. That is, the smartest members of any race are smarter than the bulk of the members of any other race. This is not an answer to the question however. The question is how does one race rank against another race in ability? Are there any differences and are these differences significant in accounting for the different levels of attainment of various races? Must these differences be taken into account if one wishes to help a group?

Difficult as these problems are, they probably would not be insurmountable except for the current bias of the sociologists. They have been infected with the intellectual fad which assumes that all races are equal. As a result, much of their work seems aimed at vindicating this point of view. Indeed, the combination of bias, sloppy experimentation and dubious statistical analysis has made sociology pretty much a waste of time.

Strangely enough, the current importance of knowing whether or not racial differences exist rests on the motive underlying many of America's actions. This motive is an abstract desire to advance the well-being of mankind. This may require that certain things be done which are not in our best interest but which will yield some long term benefit. Many things fall in this category. Integration of the races in America, foreign aid, and the encouragement of former colonies to seek their independence fall in this category. All of these things are the result of a desire to do what is right and, more importantly, of a particular assumption about the nature of mankind. The assumption is that all races are equal. This assumption has a corollary since, if all races are equal, then all differences in culture are due to environment alone. If environment alone determines cultural characteristics, then all races can be made equal in practice and something approaching universal brotherhood can be achieved if the proper environment can be created.

Since we are expending men, time and money on the assumption that all races are equal, the validity of this assumption should be the subject of careful analysis. There is negligible evidence to support this theory. In addition there is almost no discussion of this point in the United States. This would seem to be due to the predisposition of many people to believe that all races are inherently equal. Although most Americans never carried this belief to its current extreme, this national inclination has been augmented by the propaganda of the intellectuals, with whom the equality of all men has become an article of faith. Probably the greatest triumph of the intellectuals was to capture the minds of the social scientists. Once these men subscribed to the beliefs of the intellectuals it was not long until the intellectuals' propaganda was supported by statements that their position was based on scientific fact.

If the races are not equal and one desires to help mankind, then one must ask how a particular group can be helped. Can they be given a democratic form of government plus a highly technical culture? Can they absorb and use the necessary knowledge? Must they be re-educated before they can be helped? Might they be dangerous to the rest of the world if they learned to make and use modern weapons? Or are they so incompetent that they should be made wards of some more competent group? Is intermarriage between the races desirable? What should be the status of the children of such marriages?

These and many other ethical, social and political problems would arise in a world where the races were not equal. Answering these questions would put the more advanced nations in the role of playing God. In so doing they would deny the less competent groups control of their own future. Even if their actions were motivated by altruism and not selfishness they would be responsible for any harm that came to these groups.

The current belief that all races are equal, and that the brotherhood of mankind is inevitable, relieves one of having to solve these problems. It says that these problems do not exist. This belief denies that any group will be hurt by what is being done now at the same time that it justifies our actions. In one neat package it provides all that is needed to permit one to remake the world, be universally loved (almost), and be beautifully self-righteous.

What if the belief that all races are equal, and that the brotherhood of man is inevitable, is wrong? We are still forcing the world into an ideal state based on our beliefs. If our beliefs are wrong and our actions harm rather than help mankind then we will still be responsible. Mere good intentions will not absolve us from any blame we may incur. Once again then, it seems imperative that we examine our belief in the equality of the races and the brotherhood of man. We

should do this for our own protection and because we have assumed a moral obligation to the world to use our power in the most sane and just manner possible. The people of the world have given us no mandate to remake the world to fit *our* prejudices.

THE MYTH OF SOCIAL SCIENCE

Sociology and the related fields of study are not sciences. They are pseudo-sciences. They lack the essential ingredient of science,
which is the desire for verifiable truth. There have been a few times when these fields approached being scientific, but these have been few and far between. For the most part, they have been so swamped by the emotional tides of the times and by the personalities of people in these fields that they have made negligible progress. Is this because scientific progress in these fields is difficult and facts are so few? Partially, but it is more due to the difficulty of thinking rationally in these emotion laden areas. To investigate an area when the results may offend one's contemporaries, or even oneself, requires a rare type of man. The tragedy is that these fields of study attract the man who is least capable of this type of thinking. A man imbued with the ideals of his time, desiring to do good, desiring social approval, is the last man for such a job. These men try to benefit society in accordance with their humanistic beliefs, but they do not seek the truth.

The present state of sociology derives directly from this mixing of science and humanism. A man cannot be a humanist while he is a scientist. This is not to say that a man cannot be both a humanist and a scientist. But to be a humanist while a scientist is to carry morality and ethics into an area where they have no relevance. The result is a pseudo-science because, in such a mixture, the ethical and moral considerations far outweigh the scientific. It would be better to abandon the pretense that a combination of science and humanism is anything but a means of advancing humanism. Is this conflict between science and humanism inevitable? Yes, so long as humanism takes its present form. Humanism as a philosophy is not dynamic today. It is frozen into certainty. Only the implementation of the philosophy is still a dynamic process. To humanism, as to religion, science is a potential danger. Science means change and change is a threat to any established system, particularly one that seeks to fix man's relationship to both the physical and spiritual worlds. Both humanism and religion may tolerate the physical sciences, but neither is comfortable with any real investigation into the nature of man. The existence of a science is an admission that all is not known. The existence of a social science would be an admission that there are things about man which are not known or understood—which both religion and humanism deny.

The social scientists chide the physical scientists because the latter do not make their work conform to morality. This is asking the impossible because a true science is amoral. In science a thing is or is not, it is not moral or immoral. Some will object that scientists seek the truth and that truth and morality are synonymous. Others will say that the truth will make you free. But this truth is not the scientists' truth. The scientist seeks facts which can be verified by experiment. These facts may be useful, useless, or even harmful. Such facts, like science, are amoral. They exist, they have no moral significance. True, one might assess the effect of science on society as being either good or evil if one had standards by which to judge. But who shall be the judge and what will be the criteria?

> *It is wrong to say that scientists are driven by a desire for truth or by a desire to help humanity. It is better that one should say that they are curious and enjoy scientific work. Scientists are playing a game whose object is to uncover some of the unknown. One learns what is already known and, with luck, adds to the store of knowledge. In acquiring the scientific knowledge which is available one begins to appreciate the immensity of man's ignorance and the utter impossibility that all will become known in one's own lifetime. This is no place for a man obsessed by a desire for complete knowledge and certainty. So it is that those who need completeness and certainty turn to religion, philosophy and humanism. Here a man can know and be sure. Thus a part of the conflict between science and humanism arises from the opposing temperaments of the two groups.*

In view of the conflict between science and humanism it is quite comprehensible that the humanists should stifle the social sciences. As sciences these could cause unwanted changes in society, or even in humanism. However, sociology as a pseudo-science is ideal for the humanists' purpose. In this form it assists in forcing society into a pattern that has already been decided upon. Under these conditions it is easy to understand the animosity of the humanists toward the physical scientists. The inventions of the physical sciences, such as nuclear weapons, have altered the humanists' world, they have made it less secure. It is difficult for the humanists, who have subverted the social sciences to their ends, to understand why the physical scientists will not or cannot make their sciences subservient to humanism. One of the strangest suggestions ever made is the humanists' suggestion that a moratorium should be declared in the physical sciences until the social sciences catch up. Even with a moratorium the social sciences could never catch up so long as the humanists control them. The humanists' concept of progress in the social sciences would be to find a way to make the world fit their preconceived ideas, and to freeze it there.

The emphasis the humanists put on the social sciences, even as they hamper them, is a form of self-deception. It is a means of retaining the belief that the answers to the problems of humanity will soon be found. In truth, the problems that face humanity are difficult and unending. There is no science, no religion, no philosophy that will provide for mankind a quick and sure path. The ultimate responsibility for man's rise or fall is his own. He cannot delegate it to anyone or anything.

One cannot blame the humanists' crusade on the social sciences. These sciences are the victims of the crusade. Had the social sciences been more advanced, they might have retained

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ALLIED WAR CRIMES

Who Is Responsible?

By MICHAEL F. CONNORS

Certainly, the expulsion in 1945 of 14,000,000 Eastern Germans from their ancestral homeland by the Czechs, Poles, and Soviets with the tacit connivance of the Western Allies was a "war crime" by any standard. Moreover it took on distinctly macabre overtones when the discrepancy between the number expelled and those who actually reached Germany reached a possible three million mark.

Surely, too, the as yet little known fact that not Hitler but the British, by their own admission, initiated unrestricted bombing of civilian areas ought to merit for them membership in the select society of "war criminals." The unbelieving reader need only consult the testimony of the British officials J. M. Spaight and Sir Arthur Harris, for incontrovertible proof of this charge.[1] A decision of the British Air Ministry made on May 11, 1940, to attack targets in Western Germany instituted the practice of bombing purely civilian objectives. This "epoch-making event," as F. J. P. Veale correctly describes it, marked an ominous departure from the rule that hostilities are to be limited to operations against enemy military forces alone.[2] Spaight, former Principal Secretary of the Air Ministry, makes the following amazing comment on the decision of May 11, 1940:

> Because we were doubtful about the psychological effect of propagandist distortion of the truth that it was we who started the strategic bombing offensive, we have shrunk from giving our great decision of May 11, 1940, the publicity it deserves. That surely was a mistake. It was a splendid decision.[3]

But the "great decision," the "splendid decision" of May 11, 1940, which was ultimately to cost the lives of millions, including thousands of Mr. Spaight's own countrymen, was to have an even more grisly sequel, for, according to Sir Charles Snow who had charge of selecting scientific personnel for war research in Great Britain in World War II, F. A. Lindemann, a Cabinet member and confidant of Churchill, produced in early 1942 a remarkable Cabinet paper on the subject of the strategic bombing of Germany:

> It described, in quantitative terms, the effect on Germany of a British bombing offensive in the next eighteen months (approximately March 1942-September 1943). The paper laid down a strategic policy. The bombing must be directed essentially against German working-class houses. Middle-class houses have too much space round them, and so are bound to waste bombs . . .[4]

One wonders if it was the cultivated humanitarianism inherent in this decision to assure the death of more working class Germans per bomb which entitled the Allies, and in particular the British, to sit in moral judgment on German leaders at Nuremberg in 1946!

Can anyone doubt that the "Morgenthau Plan" which envisaged the destruction of the Ruhr mines, the pastoralization of a primarily industrial Germany, and the political dismemberment of Germany was a "war crime?" Had it been carried out rigorously, it would have been, as Freda Utley described it, "the greatest act of genocide perpetrated in modern times . . . At least thirty million people would have died of starvation."[5] Though, fortunately, this diabolical scheme was never carried out to the letter, its spirit so permeated the occupational planning for Germany under the early "levels of industry" plans that *for a long time after the war had ended Germans were deliberately kept on a diet far below that enjoyed by the inmates of Auschwitz up to almost the end of the war.*

Who can doubt the criminal quality of the Soviet butchery of thousands of Polish officers in the Katyn forest in 1940? Even the Nuremberg Tribunal resisted (albeit by inaction) Soviet attempts to lay that one at the door of Germany.[6] Or perhaps the moral superiority of our "noble" Soviet allies, as we were fond of calling them, rested upon the manner in which they distinguished themselves in brutalizing the women of conquered lands. No doubt the enthusiastic response of the Soviet soldiery to the incitements of Ilya Ehrenburg to seize the women of Germany as the spoils of victory which resulted in the rape of half the women of Berlin alone lent substance to the pretensions of moral dignity assumed by the prosecuting powers at Nuremberg.[7]

GERMAN "GUILT" IN PERSPECTIVE

Any final summation or balance sheet of German war crimes honestly verified, it may then be assumed, will most assuredly be balanced out by the sordid record of Germany's hypocritically self-righteous enemies.

At the heart of the conviction that German World War II atrocities were quantitatively and qualitatively without paral-

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[1] J. M. Spaight, *Bombing Vindicated* (London: Geoffrey Bles, Ltd., 1944) and Sir Arthur Harris, *Bomber Offensive* (London: Collins, 1947).

[2] F. J. P. Veale, *Advance to Barbarism* (Appleton: C. C. Nelson Publishing Company, 1953), p. 122.

[3] Spaight, *op. cit.* p. 7.

[4] C. P. Snow, *Science and Government* (Cambridge: Harvard University Press, 1961), p. 48.

[5] Freda Utley, *The High Cost of Vengeance* (Chicago: Henry Regnery Company, 1949), pp. 15-16.

[6] See F. J. P. Veale, *War Crimes Discreetly Veiled* (New York: The Devin-Adair Company, 1959), pp. 38-51 and Joseph Mackiewicz, *The Katyn Wood Murders* (London: Hollis and Carter, 1951).

[7] The sickening story of Allied mishandling of the women of conquered lands, including Austrians, Germans, and Hungarians is well exposed in Austin J. App's brochure *Ravishing the Women of Conquered Europe* (San Antonio: Privately Printed, 1946).

lel in the annals of human experience is the as yet unverified allegation that, in the pursuit of a macabre "Final Solution," 6,000,000 Jews were cold-bloodedly murdered in gas chambers and before Einsatzkommando firing squads. The "evidence" presented in support of this charge to date has not been more persuasive than that used to substantiate the gruesome stories of German atrocity horrors spelled out in the long since discredited Bryce Report of 1915.

Neither the proceedings at Nuremberg in 1946 nor those associated with the recent trial of Adolf Eichmann were such as to inspire the confidence of the impartial investigator. Likewise the frenetic efforts of some academic scholars to prove the charge have fallen quite flat.[8] But even if one should assume the worst to be true and, from the welter of conflicting numerical estimates as to the number of Jewish fatalities, accept the largest, 6,000,000, as undoubtedly correct, the number of victims of these German atrocities would still fall far short of the number of German, Japanese, and Italian non-combatants who perished at Allied hands as the result of mass population expulsions, saturation bombing of civilian centers, post-war deprivation, and Soviet massacres and political liquidations.

The simple fact then is that there is every reason to believe that a final accounting must exculpate Germany of any unique inhumanity in the waging of World War II, just as revisionist scholarship has exonerated her of sole or even primary guilt for the war itself.

Certainly there is no justification for those writers, and above all those academic "scholars," in the West who continue to parrot the crudities and distortions of yesteryear. There is a monotonous uniformity in all their interpretations, the fundamental error of which lies in the fact that they, in assessing the reasons for the demise of democracy and the rise of Nazi totalitarianism in Germany, ascribe primary or even sole causality to factors supposedly indigenous to German history and society. The alleged "weakness" or "ineptitude" of democratic Germans is a theme which runs like a red thread through most such treatments. Coupled with a "sinister streak" which has purportedly manifested itself in a diseased intellectual and political development and an alleged obsession with militarism, this usually suffices to "explain" for us "the course of German history" with its "logical culmination" in National Socialism.

As might be expected, such critics scarcely comment on the Allied "statesmen" at Versailles, who, in direct violation of the pre-Armistice agreements, imposed a punitive peace on the Reich. Nor have they much to say of the intransigence of Western "democratic" politicians who refused to make the slightest concessions to Germany during the interwar years. Non-German "guilt," however much it might have contributed to the rise of Hitler, is never a popular subject with them.

Germany during the Weimar era produced in Gustav Stresemann and Heinrich Brüning two of the ablest statesmen of the present century. These men were thoroughly "democratic" to the core.[9]

Had either of these men been offered a fraction of the concessions to which they were entitled, the Weimar Republic could have been saved and the world spared the insane bloodbath of 1939-45, as well as the consequent alteration of the world balance of power to the advantage of the U.S.S.R. This was the portentous, terrifying essence of most genuinely crucial period in modern world history; what seems, indeed, to have marked the real beginning of the Decline of the West. It is a story in which the impartial historian can assign at most a very minor role to German villainy. If villains must be had, the historian must also look elsewhere: to Paris, to London, to Washington, and to Moscow, but only lastly to Berlin.

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[8]Gregory Frumkin, *Population Changes in Europe Since 1939* (New York: Augustus M. Kelley, Inc., 1951) and Gerald Reitlinger, *The Final Solution* (New York: The Beechhurst Press, 1953).

[9]See particularly Henry L. Bretton, *Stresemann And The Revision Of Versailles* (Stanford: Stanford University Press, 1953) and Felix E. Hirsch, "Stresemann in Historical Perspective," *The Review of Politics,* July, 1953, pp. 360-377. On Brüning consult Hermann Lutz, *German-French Unity* (Chicago: Henry Regnery Company, 1957), pp. 103, 108, 110, 118-123, 126-127, and 130 as well as Charles Callan Tansill's *Backdoor To War* (Chicago: Henry Regnery Company, 1952), pp. 33-35.

ARE ALL RACES EQUAL? *(Cont. from page 11)*

their integrity or even moderated the extremism of the humanists. As it is, these so-called sciences accentuate the extremism because they assure the humanists that their heart's desire is based on scientific fact.

It is paradoxical that, even as some social scientists offer nonsensical advice on race relations and the like, there is evolving a true science of man. This scientific schizophrenia has one group of scientists saying that racial differences do not exist and that all races have the capacity for democratic self-government. Yet they do not even know if racial differences exist or what effect possible differences might have on a society's evolution. This group resembles the Greek philosophers who constructed elaborate, logical, but often erroneous explanations for everything. Like them this group tries to explain too much too fast. There is the same mixing of logic, morality, and a little science.

The other group in this scientific split personality is actually proceeding in a scientific manner to try to understand man. Their findings, while not always complete, are supported by evidence. The knowledge that this group acquires is interesting, sometimes useful, and sometimes disturbing. Like the physical sciences it is likely to extend man's capabilities but unlikely to solve any ethical problems.

Unfortunately, this last group is small and not particularly vocal. The other group has captured the stage with their advice on current problems. The ability of this vocal group in the analysis of social phenomena is best illustrated by their failure to realize that they have been caught in one of the ideological movements of the twentieth century.

A SPEECH THAT WAS NEVER DELIVERED

Return To Our Tradition

By PETER PERRY

Our contribution—that of the United States—has not yet been made; so far we have made mistakes, European mistakes, inherited, not instituted by ourselves. We are young, frisky, prancing like a colt, long legged, uncertain, imitating our elders, as the young naturally do. But our elder's mistakes are forcing maturity upon us, forcing on us the leadership of the West; the sort of challenge that steadies and matures the young.

Europe's mistake, inherited by us, was her turning away from our Western tradition; she turned away when turned toward the Eastern doctrine of uniformity promoted by Spinoza. "Uniformity is God's will", Spinoza said. Uniformity, as equalism, appealed to the generosity of the few, to the cupidity of the many; this doctrine of uniformity, when represented by Marx, was dressed, this time, in the name of economic security and it sounded like a correction of the evils Spinoza's uniformity loosed upon us.

But the only correction is a return to our own tradition. To make this decision, to act upon it, to correct Europe's mistake, is the obligation that our youth, our vitality, imposes on us. The trend toward uniformity is the trend toward death; we are young, too young, to be willing to subside under uniformity's pall, a death pall, tending more and more to envelop us. Russia was vital enough to throw it off and so can we; she suffered before she threw it off, let us throw it off before we suffer. Today Russia recognizes, rewards and cultivates exceptional ability and so must we. A return to our tradition is a return to the recognition that uniformity is the opposite of life; that life is the urge, in each thing, to be individually whole, excellent each in its different way: the excellence of each atom is each atom's difference as a distinctive thing. The recognition that this is the law of life is the hallmark of our tradition, the insight of the Greeks on which our science and civilization are based, and insight that where there is unity there must be difference and where there is difference proportion must be. For this insight we attribute to the Greeks the word *genius.*

Although the doctrine of uniformity, in the West, has been presented as *equalism* and the *welfare state,* as *one-worldism* and *internationalism,* as *socialism, communism, humanitarianism* and the *brotherhood of man,* in the East it is known as Nirvana, the meaningless unity in which some men long to lose themselves. The Eastern way of knowing is the feeling way: Eastern men feel that difference is confusing and therefore evil; but the Western way of knowing is the way of the intellect; we can see and have seen that difference not only *is* but is good, that difference is the nature of order, the nature of life, and order and life are good; that without difference there would be no world. Each atom's difference is the difference of its internal differences; each atom is different as a whole. The recognition of the right, and therefore the responsibility, of each thing to fulfill its own difference is the basis of our individualism. This is our doctrine of the Rights of Man, our doctrine of Justice denied by Europe under the insidious influence of Spinoza and Marx.

Our tradition sees that man is part of Nature, not outside Nature, not an exception to Nature's law, as Eastern doctrine claims. The Eastern way is the feeling way; with their doctrine of Nirvana they are content; but our way is a different way. Let us not impose our way on them, nor let us continue to let their way be imposed upon us.

To escape from the Eastern way—the death trend toward uniformity—is the contribution we can make. Without this contribution no other contribution is of avail. With us, the literary men, the responsibility for intellectual leadership begins, we are the men whose business is ideas, the making and the breaking of ideas. To aid us in this is the prevalent realization that something is wrong, that somehow, somewhere, we got off the track.

Spengler On The Press

Excerpt from *The Decline of the West* by Oswald Spengler; Vol. II, pp. 460-461.

What is truth? For the multitude, that which it continually reads and hears . . . Three weeks of Press work and the truth is acknowledged by everybody.

. . . In the unsophisticated infancy of its power, the newspaper suffered from official censorship which the champions of tradition wielded in self-defense, and the bourgeoisie cried out that the freedom of the spirit was in danger. Now the multitude placidly goes its way; it has definitely won for itself this freedom. But in the background, unseen, the new forces are fighting one another by buying the Press. Without the reader's observing it, the paper, *and himself with it,* changes masters. Here also, money triumphs and forces the free spirits into its service. No tamer has the animals more under his power. Unleash the people as reader-mass and it will storm through the streets and hurl itself upon the target indicated, terrifying and breaking windows; a hint by the Press staff and it will become quiet and go home. The Press today is an army with carefully-organized arms and branches. But here, as in every army, the soldier obeys blindly and war-aims and operation-plans change without his knowledge. The reader neither knows, nor is allowed to know, the purposes for which he is used, nor even the role that he is to play.

HUMANISM *(Cont. from page 7)*
millions of people down the centuries, had become inseparable from religious faith.

Science, with that sharp knife Scepticism, cut too much.

RECEPTACLES OF TRUTH DESTROYED

How was science to know that many of these myths, although demonstrably "untrue" when considered as matters of "fact", were still the receptacles of a kind of truth that could be contained in no other way?

The men of science were only to find out later when, having destroyed the myths and scattered their subtle contents to the four winds, an awful fear crept into their hearts.

"Whither are we moving now?" asks Nietzsche's madman. *"Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is it not night and more night coming on all the time? Must not lanterns be lit in the morning?"*

The myths which science destroyed may well have barred man's progress on one plane, but on another plane they were the very lifelines of his existence, the tenuous links which join the man with his immemorial past; lifelines—and channels, too; the channels of that feeling which alone answers Reason's endlessly-repeated question: "What purpose all?"

Here, only roughly sketched, is the dilemma of the modern intellectual. With Intellect inflamed, he strives to extricate himself from a predicament into which Intellect has plunged him. In Reason he now seeks an alternative source of motivation. And what does he find? Only the brain-spun Utopia, the political Nirvana. It is the best makeshift his Intellect can invent.

Even the ass without a destination will follow a carrot, a projection from its own head; if that is not going somewhere, at least it is going.

MUST BE STRENUOUSLY FOUGHT

The unhappy Academic Humanist keeps himself in motion by projecting some way in front of himself, in his spiritual wasteland, a mirage of his own making. It is the life force within him that is trying to save him, to keep him going. And precisely because it is only a mirage that draws him onward he must be forever striving to intensify it by representing it to himself to remain persuaded.

The Academic Humanist is to be pitied and to be helped when at last he knows he needs help.

But when he allows himself to be used by the deadly realists of power politics as an instrument, then he must be strenuously fought as well.

When a nation is fighting for its survival, he cannot be allowed to spread the sepsis of his demoralisation and discouragement; he cannot be allowed to go on indefinitely spreading the contamination of his desperate anxiety, expressed as an agonised yearning for peace-at-any-price, his dread in the presence of the grand challenge of life.

The disease must be effectively treated, and sometimes also isolated.

TWO CONTROVERSIAL IDEAS *(Cont. from page 5)*
finally outlawed and the newly purchased industries of the slavers were threatened by cheap slave labor which they themselves had imported, they became abolitionists. The Dollar dictated politics over the entire period and today we reap yesterday's Dollar whirlwind.

It is with good reason that today's Senate is called the "millionaire's club". Offhand it is difficult to name a score who are not millionaires. There is nothing wrong with presidents and senators who are by and large millionaires, but it is very wrong if their money determines politics for the whole Civilization. It is doubly harmful if these men are not culturally oriented—and history shows that they usually aren't. Blinded by dollar bills, such a group could conceivably go so far as to aid enemies who vow our destruction.

The rise to supremacy of Authority means that ultimately Money will be relegated to its proper place of importance. Money is necessary, it is the digestive tract of the Civilization, but Authority is the brain. Already there is evidence that Authority is exerting some small control over Money. Laws have been passed attempting to protect the Civilization from harmful foods, drugs, and to some extent, sharp practices. This is a beginning which will follow its inexorable course until all Money will be subordinate to Authority and the moneyman will be appreciated for his skill as is the lawyer, doctor, and engineer.

Briefly, Authority deals with overall life and death affairs of Civilization—not arbitrarily the personal affairs of individuals. It is not dependent on special interests. Its justification and right to power is drawn from the desperate need of Western Civilization to defend itself from destruction at the hands of the Outer Enemy.

APARTHEID *(Cont. from page 8)*
leges and universities is foreseen, while great sums are put out yearly for the bettering of the Bantu territories. In keeping with new laws, greater scope is being given to the Bantu in the field of local government. Stipends are allowed to the sons of headmen and elders to give them the chance to carry on their education on a higher level. Regular courses for headmen and elders further their efficiency. It is above all important that the Africans strive forward so that they can handle their own affairs in their own lands.

WOULD EQUALIZATION SERVE HUMAN DIGNITY?

Today the demand for "equalization" is much in vogue in many parts of the world. The eager backing given to this principle is, however, most puzzling, since there are no valid grounds for the thesis that the giving-up of cultural, linguistic and ethnic individuality would help toward the upholding of human dignity.

As an Alsatian is different from a Labrador or an Irish setter from a Collie, so the human species differ, inwardly and outwardly. "Equalization" denotes the implicit denial of this reality and its exponents violate the laws of nature by forcing peoples against their will to give up their individuali-

(continued on page 17)

SCIENCE & INSIGHT

Mendelian Heredity

by EDWARD LANGFORD

Before any proper understanding of the problems and techniques of eugenics or racial hygiene can be mastered, an understanding of "Mendelian" inheritance is essential. The development of all living things is governed by two factors: by heredity, that is by the character which it receives from the parent or parents, and by environment, by which is meant all those other influences to which any organism is subject in the course of its life history.

Heredity determines the basic character of the organism in every case; it determines whether the organism shall be fish, fowl or good red herring. Environment in contrast works within certain limits, the extent of those limits being determined entirely by heredity.

The mechanism by which the inherited character of the higher animals is determined centers on the *genes*. Each individual is equipped with a set number of genes, which, regardless of any environmental influences that the individual may be subjected to during the course of life, will convey to the offspring certain qualities and characteristics which were received from the parent. Thus, the hereditary equipment of a species which inter-breeds only with its own kind (that is, with other organisms which carry a similar genetic equipment and are themselves identical in form and character) is constant, and varies only under special conditions which will be discussed later. These genes are associated in pairs, each corresponding pair governing or containing in it the seeds which govern a specific variety of characteristics. It is apparent, therefore, that it is possible for an individual to carry within its genes mixed characteristics, and in these circumstances the offspring will not necessarily resemble the parent. In consequence, where the parental origin is mixed, it is common to get "throw-backs", or offspring who reveal characteristics present in earlier generations which were not apparent in either of the immediate parents, due to the fact that the characteristics in question had been carried "dormant" in the genes, and had not appeared in either parent owing to the absence of the necessary genetic conditions. Because genes are carried in pairs, which need not be identical, it is thus possible for the genetic pattern carried by an individual to contain elements which do not appear in the character of that individual itself, but which may appear in the offspring.

THE PATTERN OF LIFE

When reproduction takes place, the offspring takes its own genetic pattern equally from the two parents. When the new organism is formed by a fusion of the germ cells from the two parents, a form of random selection takes place amongst the genes of each individual, and a new set of genes is formed, containing new pairs of genes drawn from each parent.

To make all this intelligible let us consider a simple example in the breeding of poultry. The Andalusian chicken exists in several colors, and if we cross a black Andalusian chicken with a white specimen, we obtain grey offspring. What has happened here is that we have crossed two chickens, one of which bears a pair of genes which both carry the quality (amongst many other qualities) of *black* colored feathers, the other carrying a pair of genes which both bear the quality of *white*ness. In both parents the pairs of corresponding genes are identical, though in one case they are identically black, and in the other identically white. The offspring of such a cross will, however, be inevitably *grey* in color, since each of the offspring have inherited one gene from each parent, and each have therefore inherited one black and one white gene, which amongst Andalusians happens to produce grey colored feathers.

So far the story is simple. But what will happen with other types of crosses? As we may guess, if we cross a white with a white (commonly known as *inbreeding,* since both parents are identical), then as all four genes are white the offspring will *breed true,* and will simply have to be white. But what if we cross a white with one of the new greys?

Mathematics again provides the answer. The white bird carries two white genes, and the grey bird caries one *white* and one *black* gene. There are therefore two possible solutions, in one instance the offspring may inherit two *white* genes, and in the other it may inherit one *white* and one *black,* since from the white parent a white gene *must* be inherited, and from the grey bird either a white or a black gene may be taken. The chances are exactly equal, and the number of white and grey offspring will therefore tend to equal each other out. A similar principle will of course apply in the case of a black bird crossed with a grey, half the offspring being black and half grey.

There is one more alternative,—that happens when there is a cross between two birds of mixed descent? That is to say, when two grey birds produce offspring.

Again it is simple mathematics. Each grey parent carries one white and one black gene. Taking one gene from each parent the possible combinations are therefore two white genes, two black genes, or one white and one black. The important point, however, is that the chances that one white and one grey will be selected are double the chances that either pure white or pure black will result. The off-spring of two grey birds will therefore average *one* white bird, with two white genes, *one* black bird, with two black genes, and *two* grey birds, possessing one black and one white gene each. The white and black birds, having only their own type of gene, will always breed true when crossed with their own kind, but

the two greys will behave as the parent greys have done, and may produce white, black, or grey, depending largely on the nature of subsequent crosses.

THE IMMUTABLE GENE

Through this process it will be seen that the genes themselves do not alter in any way, even though they may have been carried in individual birds who outwardly do not indicate the presence of the 'dormant' genes. The genes cannot be changed in character by cross marriage, and the possibility that a gene might be eliminated at the time of selection, although real when we are dealing with individual specimens, is remote when we deal with a number of specimens, since the law of averages will then apply. Dealing with entire populations is a different matter from dealing with individuals. The smaller the number of individuals the greater the ease with which the population may be changed in character. The larger the population, the less likelihood there is that any change in the genetic equipment will take place, and certainly the slower any such change will be.

Outside the laboratory the working out of these simple laws is more difficult to observe, since some genes are *dominant* and others *recessive*. If the reader has ever bred rabbits, for example, he may already have observed that when a normal brown rabbit is crossed with an albino rabbit (a pure albino) with pink eyes, the offspring do not appear to follow the laws expressed above. The offspring, in fact will reveal a 3:1 ratio in favour of the normal brown rabbits, instead of 1 brown, 2 mixed and 1 albino. Another abnormality which he will note is that if two of the brown rabbits are then crossed they will sometimes produce an albino instead of breeding true, as might be supposed from the foregoing. This phenomenon is due to the *dominant-recessive* pattern, and what has in fact happened is that the two rabbits who have inherited mixed genes, taking one brown and one albino-determining gene from each parent, have not themselves appeared in any intermediate light brown color, but have resulted in a full brown. The brown gene in their pattern has been *dominant,* although the albino gene has by no means been eliminated,—the albino gene has become *recessive*. When two browns of mixed parentage are crossed, therefore, they will produce offspring in the following ratio: one rabbit with two brown genes, a *pure-breeding* brown), one rabbit with two albino genes, (a pure-breeding albino), and two rabbits with one brown and one albino gene each. Of these, the pure-breeding brown will be brown, the two with mixed genes will be brown also, because the brown gene is dominant, and the rabbit with two albino genes will be albino (since it carries no brown gene to assert dominance over the albino) to the surprise of its owner, who will declare nature unpredictable.

MUTATION—THE TRANSFORMED GENE

There is really nothing more to the laws of heredity than that. Certain complications can and do take place, it is true, due to the relatively rare *mutations,* as the seemingly fortuitous changes in the genes which take place occasionally due to excessive exposure to radiation or other factors are called. But these will be discussed in a later essay. One thing which does make heredity difficult to follow among the higher animals, however, is the complexity of higher life, the reproduction of which calls for a greater number of genes. Although in the *Drosophila melanogaster* there are only four sets of characteristics to be traced, man has as many as twenty-four chromosones. As a result, therefore, a cross between two species of mankind results in an extremely intricate pattern of genes since the number of possible patterns is enormous.

EDITORIALS *(Cont. from page 4)*

President Kennedy and President Johnson have urged that immigration restrictions be lowered to help "overpopulated" countries send us more immigrants. The Hart Bills, S. 747 and S. 1932 would increase immigration from about 300,000 per year now to 1,000,000 per year. The lack of any numerical (quota) restrictions on immigration from the Western Hemisphere now poses a real threat of vastly increased immigration from that source even without any revision of the law.

The burden on America to provide jobs for its citizens, housing, education, medical care and other necessities is heavy now. Welfare costs are soaring. Unemployment remains around the 5 million figure. The President says 14 million other Americans are working only part-time. When antirestrictionists say we must abolish the McCarran-Walter Act and let down the immigration bars they discriminate against our citizens as they seek the bloc-votes of nationality groups. Do you know how your senators and congressmen stand on the Hart Bill?

APARTHEID *(Cont. from page 15)*

ty by merging into a common melting-pot. On the other hand, apartheid in Africa acknowledges the different racial destinies without denying any human being his right to the fulfilment of life in the service of his own kinsfolk.

It is true that single members of certain races have bettered themselves in the past by merging into other more favoured racial groups. But a bettering of this kind can be a dangerous error, for it is secured at the cost of such marks of character as are intimately bound up with the concept of self-fulfilment. Is the unfolding of a human personality furthered when a foreign order of society is foisted upon him and when he is reft of betterment as member of his own kind and as one among his own kinsmen? Does not a society imperil the dignity of Man by forswearing individuality as the cornerstone of betterment?

Many South Africans see in apartheid the best way of opening to the Bantu folk new fields for boundless development, of throwing aside the barriers to progress and of setting the stage whereon every Bantu can become a valuable member of his nation.

For lack of anything better, equalization might be a solution. It may well have something to offer to those who can find no hope of fulfilment among their own folkhood and in their native culture; but it would be, at best, mere imitation—and imitation is never fulfilment.

BOOKS

The Story Of Man

RACES OF MANKIND, Their Origin and Migration, by Calvin I. Kephart, LL.M., D.C.L., Ph.D. 566 pages, $6.00. Philosophical Library, Inc., 15 E. 40th St., New York 16, N.Y.

This work can only be described as stupendous. For the first time ever, the author connects up all ancient tribes and nations and traces their routes of migration from primitive regions to present habitations. Western Asia and Europe are notably handled. The work is ethnographical yet is easily read, and the author has obviously been a most determined researcher in getting his facts. In this day and age when "race" has become a very dirty word, (one wonders why?) it is refreshing to read a work on race in which there appears no bias nor prejudice but just plain factual truths. We are taken step by step from then to now—from man's emergence, racial divisions and sub-divisions, progress, dispersions, conquests; we may read of the Kelts, Turanians, Kimmerians, of the Suebic and Gothic nations, and all. For us of Western and North Western *origins* (or so we think!) there is material in plenty of interest. It is clear that man roamed the world over many thousands of years ago, long before his potential recorded history date which is but a few thousands of years B.C. and still, up to camparatively modern times, moved about before then settling into his present day areas. As regards the "folk soul" of a people; obviously this intangible thing of any branch of the human stock can only be the product of thousands of years of experience—environment and relationships with other branches—and is not to be lightly dismissed. And it is from such a fine work as *Races of Mankind* that one begins to appreciate from what depths and causes the "folk soul" springs. For he who is interested in race, folk origins, etc, this book is a must. It is well adapted to a college course in history and every public and school library should have a copy. No anthropologist, historian or philologist should be without this work.

An Allied Atrocity

THE DESTRUCTION OF DRESDEN, by David Irving. Holt, Rinchart & Winston; 255 pages; $4.95.

Ban the Bomb advocates often overlook the proven potential of those "more civilized" and conventional means of destruction. During World War II in Japan itself, the Hiroshima toll of 71,379 was exceeded by the March 1945 fire raid on Tokyo that killed 83,793.

Now a British journalist has produced a sober, objective and terrifying page of history—an account of the most appalling attack war has yet witnessed. *The Destruction of Dresden* was accomplished by three strikes of some 2,000 British and American bombers over a 14 hour period on February 13-14, 1945. The death toll was 135,000.

David Irving's book was a sensation in Britain last May. It is easy to see why. Not only has he reconstructed the graphic story of the attack itself, but his summary of events preceding and subsequent to the raid leaves scant doubt that the operation was—to be candid—an atrocity without reason or precedent.

Dresden is the capital of Saxony in what is now Communist East Germany. In early 1945 nobody could seriously contend that this ancient center of the arts had sufficient military value to qualify it for the destruction the Allies had meted out to such industrial targets as Hamburg, Berlin, Dortmund or Schweinfurt.

The city's permanent population of 630,000 had been nearly doubled by refugees fleeing the Russian forces, then only 80 miles to the east. (If Dresden was a strategic target, British fliers asked one another, why not let the Russians hit it?) The city was without anti-aircraft defenses, so confident were German authorities that Dresden offered nothing to entice aerial raiders.

Why then was Dresden attacked with such ferocity? Certainly not to hit the railroad marshaling yards, although this was a contention of some British officials. Irving's investigation of the British bombing order indicates otherwise. The first wave was to carry high explosives, the second incendiaries. This was a tested recipe for saturation, as opposed to pinpoint bombing—blockbusters took out windows and roofs to create a good draft for incendiaries.

The result was a fire storm worse than those of Darmstadt or Hamburg. Some 16,000 acres of the old inner city were obliterated.

Perhaps the intent was to demoralize the German will to fight. Perhaps it was to show the Russians the power of the British-American effort. Or maybe it was only to prove by perverse means that there is no means of waging "civilized" warfare. The briefing delivered by a British intelligence officer a few days later surely dramatized this truism.

"Chemnitz is a town 30 *miles west of Dresden, and a much smaller target,"* he told bomber crews. *"Your reasons for going there tonight are to finish off any refugees who may have escaped Dresden."*

The Artful Murderers

THUGS AND COMMUNISTS, by Louis Zoul. 161 pps., $5.00. The Truth Seeker Co., 1223 12th Avenue, San Diego, Calif.

At the end of the Eighteenth Century the British officials in India suddenly became aware of the existence of the *Thugs,* bands of thieves and murderers so brutal, so barbaric, so rapacious and so sly that their exploits seemed beyond belief. As a distinct class of hereditary plunderers, they and their ancestors had been terrorizing naive travelers for centuries; the number of their victims has been estimated to be in the millions. Eventually, though with much difficulty, the British managed to destroy the pestilence called *Thuggee,* but not before it had done irreparable damage to the very foundation of India, its native population.

Louis Zoul contends that, by slaughtering so many of the decent and able Indians—mostly merchants, and by vastly increasing the relative percentage of their own kind, the Thugs lowered the biological quality of the Indian people and infested them with the poisons of deceit, superstition and ruthlessness—poisons that are responsible for the present-day backwardness of the country. To support this thesis, he quotes from many sources and provides us with a fascintaing glimpse of various phases of Indian life, yesterday and today.

But the discussion of Thuggee by itself is not the whole nor even the heart of this book. What concerns Mr. Zoul most deeply is the uncanny resemblance

between Thuggee and communism, and the possibility that the communists may force upon the whole world the consequence that their counterparts of centuries ago forced upon India. This possibility he sees as an immense and immediate danger, and calls upon free men everywhere to put aside complacency and indifference and to deal effectively with their enemies before it is too late and the entire globe falls prey to the Thugs of today.

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DE WOLKEN—A Dutch Poem

MARTINUS NIJHOFF

Ik droeg nog kleine kleren, en ik lag
lang uit met Moeder in de warme hei,
de wolken schoven boven ons voorbij
en Moeder vroeg wat 'k in de wolken zag.

En ik riep: Skandinavie, en: eenden,
Daar gaat een dame, schapen met een herder—
de wondren werden woord en dreven verder,
maar 'k zag dat Moeder met een glimlach weende.

Toen kwam de tijd dat 'k niet naar boven keek,
ofschoon dehemel vol van wolken hing,
ik greep niet naar de vlucht van 't wreemde ding
dat met zijn schaduw langs mijn leven streek,

—Nu ligt mijn jongen naast mij in de heide
en wijst me wat hij in de wolken ziet,
nu schrei ik zelf en zie in het verschiet
de verre wolken waarom Moeder schreide.

I still wore boyish clothing, and I lay
Beside my mother on the sunny heath,
The clouds above passed silently away
And mother asked me: 'Tell me what you see?'

And I called: 'Scandinavia' and 'ducks';
'There goes a lady', 'a shepherd with his flock'.
The marvels turned to words and fled away,
And I watched mother smiling through her tears.

Then came the time I gazed not at the sky,
Although still packed with slowly floating clouds.
I was not grasping for the strange things flight
Along my life—that shadow which went by.

Now in the heath my son is by my side,
And shows me what he's seeing in the sky,
Now, I myself am weeping, seeing far away away
The distant clouds of which my mother cried.

Translated by Silvio van Rooy

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